

The **CHRISTIAN CENTURY**



A Journal of Religion

Mr. Spargo Writes Again On Preaching

Edgar DeWitt Jones on "The Lord's
Leading"

Alva W. Taylor on "Idealism in
Politics"

Editorials on "Zionism Confronting
Reality", "Reactionary Agitation",
"The Key-Hole Method".

Safed the Sage on "Heroes and Hero-
ines".

JULY 26 1920

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Why Attend a Church College?

THAT is a fair question. It is one which every thinking high school graduate who is planning to go somewhere to college this September is asking himself. It is one in which parents ought to be especially interested and able to give it a just answer—just to the child, just to the parent and just to the church college. The following advantages are mentioned for your consideration.

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Missouri Christian College..Camden Point, Missouri
Phillips University.....Enid, Oklahoma
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Transylvania College.....Lexington, Kentucky
William Woods College.....Fulton, Missouri

The CHRISTIAN CENTURY

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EDITORIAL

A Prayer for the Missionaries *

DIVINE FATHER who hast made of one blood all the nations of mankind, and who desirest above all things that men of all races and colors and cultures should know that they are Thy children, our hearts kindle with longing for the day when all shall know Thee, from the least to the greatest. We rejoice that we have been called by Thee into the holy comradeship of the gospel. Thou hast shared with us the sublime adventure of winning all men to Thyself. We would take up afresh the holy cause, with new vigor and intelligence, and work unceasingly until the knowledge of God's love covers the earth as the waters cover the sea.

Our hearts rebuke us when we of softer habits and more hesitant feet touch the lives of those hardy and adventurous spirits who have left behind them our material comforts that they might penetrate remote frontiers and open up new paths of hope and freedom for those who have not yet heard of Thee. In fellowship with the missionaries of Christ's cross we would share vicariously their devotion by giving them the generous support of our resources, a sense of our sympathetic understanding of the great choice they have made and by continually bearing them up to Thee in our prayers.

We recount now the names of the missionaries whose lives have touched our own, and we ask Thee to draw near to them in gracious blessing. What pivotal lives they lead! How vast are the interests of mankind that turn upon their fidelity, their wisdom and their strength! Make up to them, we beseech Thee, in thy loving providence, the satisfactions of the lesser life which they have renounced for Thee. Keep their families from illness and

depression of spirit, and show them such tokens of Thy favor upon the work of their hands that they may go forward with strong hearts to the triumphant goal of their endeavor.

Lord bless Thy church in all the earth—here in these Christian lands where Thy name has long been spoken, and afar in those new lands where little groups of brave souls have been led out of darkness by the Christly service of Christ's missionaries. Amen.

Superfluous Churches or Unspiritual People

THE city of London is greatly agitated over the question, Shall the historic structures of religion which no longer get crowds of worshippers be destroyed? The utilitarians insist that the money from the land would be better used if applied to the relief of the poor or to some other human purpose. Those who love these buildings for art's sake are protesting their destruction as a desecration. We have too many churches also in America. Were all the church members to attend service on a given Sunday morning, the religious auditoriums of Protestantism would not be much over half full. This is denounced by some as a waste. These buildings are often the monuments of a pathetic hope. The large crowd of some Christmas Sunday or Easter Day or the enthusiasm of a revival led a building committee to hope great things for the future of the congregation. In electric lighting the dynamo must be big enough for the "peak load." Church building committees usually provide for the "peak load" and a little more. But, after all, these building committees have been partly right. The community should turn out and fill the big church building. It should tax the class rooms of the Sunday school to their capacity.

* Written after an interview with Dr. A. L. Shelton, Tibetan missionary hero.

We suffer today, not so much from the over-hopeful dreams of church people as from the materialistic and pleasure-loving spirit that has in many communities replaced a more earnest and spiritual attitude toward life.

The Baptist Board of Promotion

THE Baptist Board of Promotion is one of the most recent devices by which an evangelical group is seeking to bring into its operations some coherence and statesmanship. Some of the most successful local churches have been largely unconcerned with the larger life of the denomination. Within the denomination there have been competing societies and agencies for doing the denominational work. Often these have been operated at cross purposes with one another. The Baptists have taken a real step forward in the organization of their Board of Promotion. This agency not only brings secretaries of competing organizations into cooperation, but it gives the problems of the denomination that comprehensive examination which is needed in all non-episcopal bodies. It is an effort to secure statesmanlike plans without giving up congregational liberty.

Church People Are Untaught

ONE of the outstanding results of the study of the young men of the armies of the United States and Great Britain by their religious leaders is the conviction that the church has failed in large measure in its teaching function. Conceptions of church membership are so hazy that many men in the service did not know whether they belonged to the church or did not. When they got interested in religion they sometimes asked the chaplain what was necessary to church membership. In larger measure were they ignorant of the ethical conceptions of the Christian religion. Ethics as taught in the evangelical churches is a poor, distorted thing. Few men had ever had in any Sunday school class a frank teaching on sex morality. The knowledge of the Bible found among these young men was astonishingly meager, though probably as much as we shall ever hope to find while religious education is confined to a single session of a half hour a week which children attend when they are in the humor. The next big job of the church is the educational job.

Eloquence in the Pulpit

IT is the straining after effects that has ruined more than one good preacher. A man who can talk interestingly and intelligently in private life is tempted to rave when he faces three hundred people on Sunday morning. He has a pleasant voice when he sits by the fireside with friends. When on a public platform he develops holy tones and peculiar mannerisms. The stirring of primitive emotions gives the preacher vogue with primitive folk who are to be found in every audience. To "fight" something, such as "higher criticism" or the "new theology," gives to him the feeling of primitive combat. Unfortu-

nately for this kind of preacher there is a growing element of sophisticated people in every community. There are the young people who have returned from state universities and the discriminating hearers who buy good books and magazines. They have the same feeling toward the barn-storming preacher that they have toward a man who tries to sell them stock in a rubber plantation which they will never see. They resent the strained oratory as an affront to their intelligence. There is left, of course, an opportunity for real oratory. Its fundamental is sincerity and truthfulness. It balances causes and treats adversaries fairly. It marshals facts rather than prejudices and wins a decision from the jury not through the emotional route but through the rational.

War Being Reduced to an Absurdity

THE progress of invention is making war an absurdity whether our militaristic leaders recognize it or not. An airplane made a test trip around Paris on June 4, remaining in the air for nearly twenty-five hours continuously and in that time traveled a distance of about 1,190 miles. A nation would need to mobilize only a thousand such machines with skillful pilots and deadly explosives and gas infernal machines to wipe out the chief cities of an unprepared enemy. This puts the premium on a kind of preparedness which could go on hidden from the spies and statisticians of a potential enemy. Germany might even now be producing airplanes of this character, while ostensibly fulfilling the disarmament terms of the treaty. If there is another war it will be so much more horrible than the recent war as to make the latter seem child's play. The only alternative is a policy of international education which shall teach the application of Christian ethics to international politics. It was the heresy of Germany's recent leaders to deny international morality. Other nations have denied it in practice. It is the great task of the church to assert it.

Babson, Capitalistic Writer, Sees the Light

IN the business world, the name of Roger Babson is now the synonym for system and the science of gathering information. He is a man of religious vision, a Congregationalist. His broad training and his business associations have evidently not blinded him to the human problems of the age. In a recently issued pamphlet for circulation among business men he says: "I went into one of the largest banks with some securities. Marching up and down in front of the bank were soldiers with rifles. A negro porter sat within the door with a belt of cartridges around his neck like a string of beads. Everything was guarded as if this were the most sacred spot in America. On my way home . . . I saw a group of people. I learned that a poor family was being evicted from its home. The landlord had put up the price of the rent and they were put out upon the street—a mother with several children and an old grandmother. As I sat in my office later the vision of the Bolshevik came to my mind. For

the first time I momentarily caught his point of view—that this government is organized to protect property rather than people. No soldiers were ready to protect that poor family which was being evicted. But when a bank or store is threatened the entire state guard is immediately called."

Zionism Confronting Reality

THE world has an abiding sympathy for an afflicted people. Through the long centuries the Jews have been enrolled in that category. In Russia, in Poland, in Spain and in various portions of the Near East they have suffered oppression and persecution. A little of this suffering was due to their religious convictions. But very much more was in consequence of national traits and economic conditions. Like the Armenians in the Turkish empire, the Jews have been the intellectual and industrial superiors of their neighbors who were in political control, and there has been in consequence an unceasing struggle between the two elements in the population, with intelligence, thrift, cleverness and a protective race instinct on the one side, and governmental machinery, widely differing race characteristics, a lesser degree of commercial and industrial resourcefulness, and not a little economic fear of losing in the competition, on the other.

As conditions have improved through growing educational opportunities and a broader world outlook, these unhappy effects of race prejudice have lessened, and the Jews have come slowly to enjoy a measure of toleration which was never accorded them in the days of superstition and ignorant hatred. To a large degree the horrible pogroms which usually broke out against them in the vicinity of the Christmas and Easter times have ceased. Their political and economic privileges have grown in all the lands of their former suffering. And no one needs to be told that in the west of Europe and in America they have taken a place in trade which has practically distanced competition. Jews are today in absolute control of many lines of business in the United States, and these among the most lucrative, from which almost all other nationalities have found themselves excluded.

In the days of their sorrow there was cherished the hope that they might find as a race a corner of the earth where they could take refuge and build up a national life of their own. Various experiments have been made, in this country, in South America and in Europe, with less than reassuring success. Naturally the minds of most Jews turned to Palestine with hope. In a certain sense, though a very modest one in the light of history, they thought of it as their own. The Hebrew people, related only remotely to the modern Jew, it must be confessed, but held in reverence by the race as in some sense their ancestral group, held Palestine for a few centuries in a long procession of nations that have controlled it through the ages. On these rather unstable foundations the Jews have erected a fabric of national expectation in

regard to Palestine, and on such bases the Zionist movement has arisen.

There is also, it must be remembered, a considerable company of Christians who have adopted an extremely literalistic type of biblical interpretation, and construe all references to the restoration of ancient Israel to its former political power as direct predictions of events yet to happen. This entire misreading of the Bible, as though it were charged with a magical quality of foresight in relation to modern history, has encouraged in certain sections of the church an unintelligent zeal for Zionist success quite apart from any genuine concern for the Jews as a racial problem in the modern world. There is in it merely the satisfaction of pointing out some biblical reference to an anciently hoped for revival of Hebrew unity and power, as finding some resemblance to events that Zionism is attempting to bring to pass in Palestine. And these fancied fulfillments of prophecy are set in the frame of a system of interpretation which has neither the merit of true biblical inquiry nor any abiding interest in the fortunes of the Jews. They constitute merely one more sheaf in the coming harvest of nations in an imaginary millennial triumph of a crude and materialistic Christianity. Of such a program it is needless to say the practiced and intelligent student of the Holy Scriptures finds no evidence in the sacred literature.

Meantime the world war immensely quickened the hopes of the more ardent and imaginative Jews who had made Zionism their creed, and the expectations of Christians of the apocalyptic sort. The recapture of Palestine by Gen. Allenby and the Allied troops seemed the consummation of age-long desires. Many Jews of the idealistic kind fought in the war, insisting that they must be assigned to the force that was delivering Palestine from the Moslem dominion. With the accomplishment of that purpose, and the allotment of the land to an English protectorate, there the great opportunity for which Zionism had been waiting. Powerful influences were brought to bear on the British government to forward the plans of the propagandists, and the acquiescence of the Lloyd George administration in this urgent Jewish demand has been signified by the appointment of Sir Herbert Samuel as British High Commissioner of Palestine.

It would seem that the hopes of the Zionists have now come to complete fulfillment. To have one of their own number in control of the land they count their own is an enormous advantage. It is not strange that there were many voices lifted in congratulatory utterances in the International Zionist Conference which just met in London. Associate Justice Louis D. Brandeis of the United States Supreme Court was the presiding officer of this gathering, and this fact gave the assembly and its procedure an added tone of international significance.

But the more discerning of the Zionists begin to understand that they are no longer dealing with an academic question, which may serve as the rallying point of racial sentiment and enthusiasm. They have now come to the time when the ambitions of the sect are to be tested by

reality. There has been much talk of a Jewish homeland in Palestine. Thither the Jews would go from every land. There a Jewish state would be organized under British protection, and all the ancient hopes of the nation be realized.

But the facts look in another direction. A very small proportion of the Jewish people in this and other lands has the least interest in Zionism, or believes it in any manner a practicable enterprise. The fourteen millions of Jews in the world could be no more induced to colonize in Palestine than the Negroes of America could be lured to Africa. As a general thing it is the enthusiastic wish of the Zionist that as many other Jews as possible shall migrate to Syria to form the new state, and plans were seriously discussed at the London meeting to bring in a Jewish contingent of half a million people during the next year. But cooler minds pointed out the absurdity of such a proposal. For the vast majority Palestine offers no attractions whatever as a home. Even those who are promoting the scheme are only urgent that others than themselves shall take advantage of it. For their own part they are merely patrons, not participants.

The total population of Palestine is about six hundred thousand. With proper irrigation and agricultural methods it might be increased to a million and a half, but hardly more. It is evident that with the most liberal allowance for compactness of population, only a negligible fraction of the Jewish race could find a home in Palestine. But even if there were room, and they wished to go, the far more serious fact of the problem remains. Of the population of Palestine today, nine-tenths are non-Jewish, and in no mood even to consider the assumptions of the Jews to a rightful possession of the land.

The Jews ought to have the right of free access to Palestine, which is to them, though not more than to Christians and Mohammedans, the Holy Land. They ought to have the privilege of residence and protection, like all other people who desire to live or travel there. There can be no reason why sentiment might not inspire them to set up on that soil such monuments of their history and traditions as other religious groups have erected—Protestant, Romanist and Moslem. It might even be supposed that such schools as would attract the youth of their race to study their history and ideals might be established there, and already foundations of this character have been laid.

But to turn Palestine over to the Jews, either for the creation of an independent state or under some protectorate, British or other, is not to be considered. The nations that have fought a war to assure to the peoples of the various smaller portions of the world the right of self-determination are in no mood to make Palestine an exception. That right would vanish in any plan to dispossess the half million and more of non-Jews who are now in occupation of the land, and naturally have the privilege of first utterance on the question of its disposal.

Zionism is an attractive theory for wealthy and idealistic Jews who are anxious to do something generous for their less resourceful brethren. But the hard facts of history,

of populational numbers, of territorial resources and holding, and most of all, of Jewish disposition, challenge at every step the possibility of giving reality to such a project. Meanwhile there can be no possible objection to Zionist conferences, and to Christian study of nationalistic hopes in the writings of prophets and apocalypticists. But another century of normal development in Palestine will throw much light upon the theme with which both Zionist and millenarians concern themselves.

Reactionary Agitation

UNDEMOCRATIC Christian bodies like the Baptists and Disciples are having experiences all their own in these times when differing conceptions of religious action and ideal are coming into sharp issue and rivalry. At the Buffalo convention of the Northern Baptists hardly less important—certainly no less interesting—than the convention itself was a protest meeting that preceded the regular convention. It was called a "Conference on Fundamentals." Its origin was unofficial. It represented the extreme literalists, the premillennialists and those who for one reason or another held an unsympathetic attitude toward the official administration of the affairs of the denomination. A similar meeting, called a "Restoration Congress," was held preceding the Disciples convention in Cincinnati last October. Resolutions were passed denouncing the entire officiary of the Disciples missionary and benevolent agencies and giving harsh expression to reactionary sentiments against the college faculties and the missionaries supported by that vigorous communion.

In both the Baptist and Disciple gatherings the sentiments crystallized in the extra-convention meeting were carried over into the regular convention. There, in both instances, the acute joining of the issues brought about scenes of hysteria and indecorum. Delegates were made to blush with chagrin and expressions were evoked from local churchmen of both Cincinnati and Buffalo to the effect that the coming of the conventions to their cities had done real harm to the local prestige of their respective denominations. In both instances an aftermath of recriminations resulted and bad feeling exists between the "regular" convention group and the protesters.

Now comes a communication from Rev. P. H. Weishimer, of Canton, O., the presiding officer of the "Congress" held in Cincinnati last October, asking whether a similar gathering should be held in St. Louis, the meeting place of the next General Convention of Disciples next October. The communication has appeared in two of the Disciples national papers, one of which has answered with enthusiastic approval of the idea, the other with anxious disapproval. The approving newspaper fathered and promoted last autumn's "Congress," and the gathering represented the harsh legalism, the unfraternal and truculent temper and the "rule or ruin" characteristics of the source from which its inspiration came. Another

gathering of the same sort at St. Louis would be more bitter, involving, but with even greater heat, the same personalities that were insensitively flung about at the Cincinnati meeting. Yet it is futile to advise the repression of such a meeting. Those who would oppose its convening fail to take into account the undemocratic fashion in which such bodies as the Disciples and Baptists are organized. It is inevitable in times of stress like the present that a body lacking the technique of real democracy will be agitated by the eruption of opinion and emotion hostile to the "regular" order.

Toward this proposal for another Congress we are not, in principle, unsympathetic. At about the same time that Mr. Welshimer's communication was sent out The Christian Century received a letter from one of the best known and most successful pastors in the Disciples fellowship urging the importance of some movement to unify the purposes and to direct the energies of the enlightened and progressive forces at the meeting in St. Louis next fall. Some extracts from this letter to the editor will give the curve of the writer's thought. He says:

I am prompted to write to you today on a most important subject. The progressive and fraternal spirits of our communion must organize for the St. Louis convention. It would be wrong for us to sit idly by and allow the reactionary opposition to set up another program and hurl their demands at the convention as they did at Cincinnati without any move whatever on the part of those who have at heart the true progress of our people. Now is the time to fight. I am in favor of making it so hot for the little coterie that is so shamelessly misrepresenting us in the eyes of our Christian neighbors that nothing will be left for them to do but go off by themselves and organize a separate church. . . . We can win our cause by the frank and vigorous plea of democracy and freedom from any form of dictation. That is a good American idea and it cannot lose in any good American crowd. The only people who want to dictate are those of the opposition. Your paper does not want to dictate. Over against their dictatorial demands you personally should take the lead in organizing the American-minded forces of our fellowship into some kind of self-conscious unity. . . . I want to go to St. Louis and help, but I do not want to go there as I did to Cincinnati with absolutely no organization or program. We almost got the worst of it in Cincinnati, not because we were not actually in an enormous majority but because we did not know one another's mind, and we had no program. This must not happen again. There must be no ambiguity of result this year. The forces of decency and progress must capture the whole works! The sinister forces that have agitated and menaced and shamed us for years must be absolutely driven out. It is time to be done with the soft talk about "brotherly love" in relation to so self-seeking a power as that which lies at the basis of the reactionary movement. Let us have a house-cleaning and begin to have some joy in our Christian fellowship!

We have to confess that we like the militant ring of that letter. It exhibits the kind of spirit that men of progress in all Christian bodies have been all too slow to express. Our intimate knowledge of the Disciples communion and our sense of the world mood at this hour impel us to say that unless there is some sharp break with the noisy forces of reaction and dictation, the doom of the Disciples as an influential factor in Protestantism is

sealed. They have no testimony to bear if they are confined to the obsolete categories of two generations ago. Their utterance must be in the terms of the age in which they live. Quite apart from the question of holding at St. Louis another reactionary "Congress" there can be no doubt of the vital importance of unifying and energizing the body of progressive conviction which bulks overwhelmingly large in the hearts of Disciples of Christ. If there is no better way, that body of conviction should "find itself" by means of a separate extra-convention gathering preceding or following the regular convention.

But there is a better way. That way is to throw open the program of the convention itself to a free, leisurely and thorough discussion of the vital issues that are stirring the hearts of the people. This would mean a new type of program. Great sections of the time usually spent on secretarial reports and inspirational missionary addresses could be set apart for the democratic consideration of such questions as Mr. Welshimer proposes for his extra-convention "Congress." Nothing appreciable would be lost by so doing. The gains would be immeasurable. If the Disciples cannot bring themselves to have a convention that is democratically constituted, they can for this year at least see to it that their convention is democratically conducted. If that is done the St. Louis convention will make great history and the demand for either reactionary or progressive side-conventions will have no ground to rest upon.

The Key-Hole Method

WHEN the starved little Marchioness was discovered by Mr. Swiveller in the act of "cooling" her eye at the key-hole, her excuse was almost a justification. She had acquired the habit, she confessed, in searching for the key of the kitchen safe, that she might "squench" her hunger. Similarly we can find a ground of forgiveness for the Gradgrind children, scientifically fed as to body, to be sure, but sadly starved for amusement under the Gradgrind system of education by Fact, and revealed to the horrified eyes of their father outside a circus enclosure—"his metallurgical Louisa peeping with all her might through a hole in a deal board, and his own mathematical Thomas abasing himself on the ground to catch but a hoof of the graceful equestrian Tyrolean flower act."

Casual readers of detective stories and attendants at the movies are mildly surprised to find how much of their time the characters spend in peering through key-holes. They seem greatly to prefer this method of investigation to the crude, old-fashioned plan of walking up to a man and asking his name and address. In real life, however, one fancies that even detectives would be chary of the key-hole method, since it puts some perfectly obvious limitations upon investigation. The view through a key-hole is necessarily circumscribed. We should not care to possess a landscape or a portrait painted by a key-hole artist.

Moreover, the spirit in which one goes to such an observation would be of doubtful value to the observer. Not

only do eavesdroppers hear no good of themselves, but key-hole investigators usually see the confirmation of that suspicion which has taken them to the key-hole. Any clever sleight-of-hand performer can demonstrate to us how surely we can see that which we are expecting to see.

We should hesitate to accept as authentic any estimate of human conditions when these have been studied only through a narrow and partisan vision. Almost every soldier who has returned from France has presented us with his key-hole impressions of its people. Just now there are as many opinions concerning Russia as observers have been able to find key-holes. The banker sees in the present industrial condition only a menace to the finances of the nation, the employer sees the difficulties of production due to high wages and a labor shortage, the working-man sees the hardship wrought to the poor through profiteering and the rapid increase of great fortunes. Some of these key-hole observers have the same justification as had the Marchioness and the Gradgrinds. The factory girl, walking wearily home from her work and passed by her employer's bejeweled daughter riding in a limousine, may be forgiven for the resentment she feels, but this fact does not make her judgment of the other trustworthy.

Perhaps in nothing is the key-hole habit more popular than in scrutinizing the religious convictions of those with whom we believe ourselves to differ. Their isolated acts or chance phrases may seem to our circumscribed vision quite condemnatory, whereas a wider knowledge of them and a closer understanding of their purposes would show them to be seekers after the same truth which we ourselves profess to prize.

It is not given to us all to see widely, but at least we can refrain from giving forth as final and adequate conclusions drawn from imperfect and often prejudiced observation. It is manifestly unfair to reconstruct the whole circus from a hoof of the Tyrolean flower act.

Heroes and Heroines

A Parable of Safed the Sage

HERE came to me a man and a woman, even an Husband and his Wedded Wife, and they said, We are weary one of the other.

And I said, Why is it thus?

And they said, We have grown commonplace to each other. Once we were to each other an Hero and an Heroine, but now we are Neither.

And I said, Napoleon did not look heroic to Josephine after she had seen him with his Suspenders hanging down his back; neither did Joan of Arc look heroic when she held her Front Hair in her mouth while she did up her back hair.

And they said, But he was an Hero and she was an Heroine.

And I said, Heroes and Heroines cannot appear heroic all the time. Caesar did not look heroic when he had pushed his slippers too far back under the bed, and he had to get down and fish them out with an umbrella; but that

be a necessary thing, even to Heroes and Heroines.

And I said to the woman, When the Baby was sick, eight years ago, did not this thine Husband watch with thee day and night?

And she said, He did.

And I said unto the man, When thou hadst lost half thy money in a Fool Speculation, did she not stick by thee like a Little Burr, and cheer thee up, and never say, I told thee so?

And he said, It is even so.

And I said, Go down on thy knees.

And they knelt.

And I said, Join hands.

And they did so.

And I prayed to God on their behalf, till there came to their eyes tears of Memory and Love.

And I Smote them lightly on the back, and I said, I dub thee an Hero; I dub thee an Heroine.

And I sent them forth.

And they lived happily ever afterward.

Psalms of Life

By Thomas Curtis Clark

The Procession

TIME hurries on. We fret and cry, "O stay!"
But Time replies, "We serve not yesterday.

A hundred years together must we tread;
Now would you halt, lie prostrate with the dead?
Our goal lies far beyond that distant hill,
Then on—and on. And would you now stand still?"
Time hurries on; we follow. Youth and maid
Would linger long in love's delicious shade,
But Time says no. The strong, ambitious man
Asks but for leisure to perfect his plan;
But no, Time stern replies. The hand of death
Lays low a friend; we ask, with halted breath,
For but a day to bear her to her grave;
Time frowns: "No act can now her spirit save.
Still on," he cries, "we shall not find the dawn
Till all the hours and all the days are gone."

Seekers

WE are but seekers all: from youth's estate
We play with baubles, prizing each in turn
Above the rest, refusing still to learn
What only old men know: that kindly fate
Gives naught to satisfy, but only tinsel toys
To please us for awhile. For could we find
Soul-satisfaction in these things, how blind
Our hearts would be to life's more stable joys:
The love of comrades, and that finest prize,
Home-born affection; and our hearts would fail
To know the zest of searching for the Grail,
Which must forevermore elude. Our eyes
Are given, not to see with, but that we
May seek, still on and on, eternally.

More About Preaching and the Ministry

By John Spargo

THE editor of *The Christian Century* has very kindly invited me to add a further word to the discussion evoked by my recent article, published in these pages under the title, "The Futility of Preaching," and it seems to me that I can best do this before the names of the writers of the six very interesting papers published in the issue of July 1 are made known. It is highly desirable that my comments should not be colored by any considerations arising from a knowledge of the identity of my critics.

I have been greatly interested by the discussion of my article, not only in *The Christian Century*, but in several other religious journals. Some of these, I regret to say, have been much less tolerant than *The Christian Century*, less tolerant than one has a right to expect a Christian journal to be. Yet, on the whole, I have been profoundly impressed by the large measure of concurrence in my criticisms. This is notably true of the majority of the letters and articles printed in *The Christian Century*, indicating that whatever fault of over-emphasis or exaggeration can be fairly charged against my original article the weaknesses to which it directed attention are very real and widespread.

THE "AVERAGE" PREACHER

Of course, in this discussion, as in every other, we have the quibbler who is less concerned to establish the essential truth than to score debating points. Shall I confess that I was amused by the sophomoric intensity of one of the writers in his attempt to demonstrate that my use of the term "average preacher" was unscientific and an evidence of the fact that my views were not entitled to serious consideration? Of course, this is the characteristic spirit of the Medieval schoolmen that made theology such a terrible incubus upon religion. In the practical affairs of life, this good brother, not animated by sectarian dogmatism or pride, would not think of invoking such a rule. If his neighbor declared the day to be an "average" one, he would not demand that the statement be accompanied by a statistical analysis of the meteorological records. Similarly, if a brother minister declared that he had a good "average" congregation, the writer in question would not think of demanding verification of the statement in statistical terms. I emphasize my reference to this quite incidental and essentially irrelevant criticism because it illustrates the vicious narrowness of a mind fostered by ecclesiasticism. The plain, forthright speech and straight and direct thinking characteristic of honest men in their ordinary intercourse and business relations do not suit a certain familiar type of theologian or an equally familiar type of ecclesiastic.

CRITICISMS AND MISUNDERSTANDINGS

In reading some of the numerous comments upon my article which have come to my attention, more especially, I think, those which have appeared in other journals, it has seemed to me that many of my critics were misin-

formed concerning the circumstances of my participation in the discussion and that their criticisms were based upon that misunderstanding rather than upon the views I expressed. It has seemed to me that these critics have resented what they regarded as the intrusion of an uninvited outsider into the discussion of the affairs of an institution to which he does not belong and of which he can be expected to know little or nothing. The fact is, of course, that I am in no sense an uninvited intruder into other people's affairs. In the first place, the fact that men can think of the Christian church as a sort of close corporation with whose affairs "outsiders" have no business to concern themselves is, in my humble judgment, quite sufficient evidence of their unfitness for the Christian ministry and their entire lack of understanding of the Christian church and its relation to the world. In the second place, and more directly bearing upon the present discussion, it was only by the special and urgent invitation of the editor of *The Christian Century* that I undertook to turn briefly from my own special tasks and studies to give candid and courteous expression to certain thoughts, fears and hopes upon a subject concerning which I make no claim to be a specialist.

A HEARER OF SERMONS

Most of those who have commented upon my article, misled by my statement that I do not generally attend preaching services in my own New England village, have assumed that I have no personal, first-hand knowledge of what preaching is, no conception derived from direct personal experience of what the ordinary sermon is like. In this I think my critics are quite mistaken and it is probable that during the past fifteen years I have heard many more sermons preached than most of my critics, that is, if we exclude the sermons preached by themselves. During the past twenty years I have certainly listened to hundreds of sermons embracing Judaism, the two great branches of the Christian church and the principal denominations of the latter. My experience as a hearer of sermons in that time has ranged over the greater part of the United States. By reference to my notes I find that in the fall and winter of 1919-1920, notwithstanding interruptions due to illness, weather conditions and other causes, I spoke in forty-four churches. Incidentally, I listened to thirty-seven sermons in twenty-nine churches. That was, I believe, below the average of my annual experience during the past ten years. In addition to this, I have visited and spoken at the principal divinity schools and theological seminaries, Y. M. C. A. training schools, and numerous ministerial conferences. My personal acquaintance with clergymen and ministers of all denominations is, I dare say, much more extensive than that of the ordinary minister and must include several hundred men belonging to practically every religious denomination. While I am upon this very personal topic, it may be well to add that in my young manhood I was myself a preacher and

confidently expected to devote my life to the ministry of the church. At that time, more than twenty years ago, rightly or wrongly, I reached the conclusion that preaching, as it was commonly practiced, was of very questionable value.

IN AUTOBIOGRAPHICAL VEIN

I have spoken in this autobiographical vein, which in other circumstances might be regarded as egotistical, for no purpose other than to assure my readers that back of the judgment expressed in my former article was a body of personal experience somewhat unusual and which seemed to me to justify my acceptance of the invitation of the editor of *The Christian Century* to participate in the very interesting symposium he had arranged. Of course, no individual experience really determines such a question as has been raised. This I very cheerfully acknowledge, but remind my readers that the observation equally applies to both sides, or to all sides, of the discussion. I have received quite a number of letters from persons who have written to assure me that they are greatly benefited by the sermons they hear Sunday after Sunday. I have read similar letters in the religious press.

It is not necessary to question the sincerity and good faith of the writers of these letters any more than it is necessary to question the sincerity and good faith of the numerous class of persons who gladly testify to the great benefit they personally derive from useless and even sometimes positively harmful patent medicines, alcoholic liquors and narcotics. If I may judge from my own observations and experience, I should say that many of the sermons which elicit such letters as I have received might not unfairly be classed with certain habit-forming patent medicines. Yet, I do not bring this as a general sweeping indictment against the Christian pulpit. It can very well be left to the brain and conscience of the ministerial profession to determine how far the rather brutal analogy I have suggested can be fairly and honestly drawn.

As a matter of fact, I did not write an article on "The Futility of Preaching" and had no intention of doing more than make some reference to the trend of my own thought upon that subject. When the editor of *The Christian Century* invited me to participate in the symposium which he was arranging to publish, it seemed to me that as a non-member of the church, a casual attendant at its services only as an incident in connection with my own work in the lecture field, and as a Socialist, it might be helpful to set forth very positively my conviction of the endurance of the Christian church and of its value to civilization. It seemed to me to be eminently worth while to indicate, even in a whimsical mood and way, the evolution away from the crass mechanical materialism of the period of Darwinian controversy characteristic of a very large part of the great and growing Socialist movement.

CHURCH AND SOCIAL GOSPEL

I am quite free to confess that what I myself regarded as the most significant and radical part of my article was that dealing with the relation of the Christian church to contemporary sociological discussion and movements. I have been amused in a mild way by the suggestion made

by one or two participants in the discussion that I must be unaware of the work of such men as my greatly beloved friend, Walter Rauschenbusch, and of "the struggle within the church over what we know as the 'social gospel.'" This assumption of my critics is perhaps a very salutary rebuke, for in my pride I had conceived of myself as having made a not altogether negligible or inconsequential contribution to that awakening. I have been proud, perhaps inordinately and even sinfully proud, of the testimony to that effect by such men as Rauschenbusch, Bishop Spaulding and many others. I have been accustomed to flatter myself by the belief that through my writings and my addresses before hundreds of church audiences, ministers' associations and conferences, theological schools and the like, I have contributed somewhat to the awakening of the Christian ministry to the social implications of the gospel of Christ.

With due and proper humility, therefore, I accept the questioning of my critics in this particular as a salutary lesson. What I hoped to make clear in my article was the fact that I had reached the conclusion that the ministry of the Christian church must avoid the mistake, so easily made, of turning the pulpit into a propaganda platform for specific programs and measures. I would not have the Christian ministry lessen its emphasis upon the social implications of the gospel; on the contrary, I would greatly increase that emphasis. It is one thing, however, to preach an ideal of social justice and fraternalism and a social attitude of mind, and quite another thing to insist upon a specific program. I am a Socialist and have been one for more than a quarter of a century. I am not less profoundly convinced today of the essential principles of Socialism than I was nearly thirty years ago. But I am not as convinced as I was of the practicability or desirability of certain methods of attaining to that ideal as I formerly was. This is equally true of the Socialist movement as a whole. Programs which were regarded as invincible even a decade ago are now seriously questioned by those who then regarded them as perfect. Specific measures, once advocated with religious fervor, have been discarded. As I see it, then, the danger of committing the church to a specific program lies in the fact that unqualified acceptance of such program is extremely likely to be made a test of membership. Thus the social program may easily become the source of as much mischief as the older theological creeds.

JACOB RIIS' VIEWS

I am not unmindful of the extreme difficulty of drawing the line that I have indicated in the actual work of an active ministry. The temptation of the preacher to pass from the advocacy of a general ideal and attitude of mind to a precise and rigid program will be very great, yet it must be withheld if the church is to be a unifying spiritual force. It is quite easy to set forth on paper the line of demarcation that must be drawn, but in practice there will be many difficulties. A single illustration will perhaps make clear the thought that is in my mind: Jacob Riis used to say that it was as wrong to kill a man with an unsanitary tenement as with an ax, and the faithful pres-

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entation of the Christian gospel requires emphasis on this fact and the principle which it illustrates. The commandment "Thou shalt not kill" must be interpreted in this spirit.

At the same time, it is not the business of the church, through the pulpit or otherwise, to pass judgment upon the respective merits of the programs of the Single Taxer and the Socialist, for example. If the church, through the pulpit and its other agencies, inculcates the passion for social justice and equal opportunity, it will be found that programs will be hammered out upon the anvil of the common consciousness thus developed. In other words, the function of the church, as I conceive it, is to promote the vision of social righteousness, not to devise the mechanism for achieving it. Any other view must, it seems to me, lead ultimately to the union of church and state and to the acceptance of belief in ecclesiastical infallibility. The individual Christian may well accept a definite and precise program; the Christian church cannot do so without grave danger.

These views I sought to indicate in my former article, which I entitled "The Future of the Christian Church and Its Ministry." The editor of *The Christian Century*, with sound journalistic instinct, and full propriety, changed the caption and substituted for it "The Futility of Preaching." This had the effect of so over-emphasizing what was in my own thought the least important part of what I sought to say in the discussion as to give it the character of a somewhat defiant challenge. I do believe most sincerely that the historic necessity of what I may call the routine Sunday by Sunday preaching, the reading of selected portions of the Scriptures and the interpretation of particular texts, no longer exists for the greater part of the people. That they no longer find vital interest in it is, I believe, quite evidenced by the Protestant church attendance in the average community. This is the primary reason why preachers resort to the expedient of substituting miscellaneous addresses upon current topics for those religious discourses which we call sermons.

A TRANSITION PERIOD

We seem to be at a transition period which peculiarly affects the Christian ministry. When the need for some one to read and expound the Scriptures to those unable to read for themselves has practically ceased to exist, it is still required that the minister and pastor be also a preacher, but a preacher of a new type. *Lecturer on Contemporary Events* would be a more fitting title. With all deference to my critics, I reiterate that for the vast majority of the men who are found in the Christian ministry it is an absolute impossibility to meet this demand. Granted that a few geniuses or supermen might do it, the obvious practical fact is that there are not, and cannot be, enough of these to fill the pulpits of the land. I think of the host of young men I have seen enter the ministry, their very limited education, their narrow, restricted experience, and of the actual conditions which confront them when they become working ministers: the very meagre salaries which leave such small margins for travel and the purchase of books; the absorbing round of endless petty

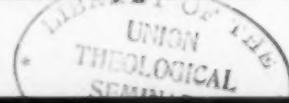
details connected with church administration, fund raising, and the like; the scanty opportunities for cultural and intellectual intercourse and the ever-present necessity of compromise, silence or evasion in order to avoid offence, especially to the wealthier and more influential members of their congregations.

When I contemplate these conditions, which are not creatures of my imagination but stern realities of which I have very positive knowledge, I cannot resist the conclusion that under such conditions the amount of really useful preaching must be so small as to be negligible. How can men so circumstanced, however sincere and well-intentioned, meet the new demands? How is it possible for such men to furnish the required addresses Sunday after Sunday, year in and year out, in addition to performing the administrative and pastoral duties expected of them, without falling into the vicious superficiality of mind and utterance to which I have called attention? I have listened to many pulpit addresses upon themes of the profoundest importance which I was morally certain had back of them only as much knowledge and information as is commonly found in a one-sided magazine article or pamphlet. Then, too, I have sometimes spent an hour looking over published "Sermon Outlines" and "Ready Helps to Preachers" and felt quite convinced that these indicated a great widespread, fundamental weakness in the ministry of the Christian church.

CHURCH WILL ENDURE

Because I believe that the Christian church will endure, I believe that the Christian ministry will endure. I believe, also, that Christian preaching will survive. I do not believe, however, that the Christian church will long continue to require that the functions of pastor, minister and preacher must be united in every person who enters the Christian ministry. Many a worthy man is admirably fitted by character, temperament and experience to be a minister to the souls of men, a wise and good pastor, but utterly incapable of meeting modern requirements as a preacher. On the other hand, as the whole history of the Christian church tends to show, the greatest and most successful preachers frequently lack the qualities essential to a helpful ministry and pastorate. Not only so, but the greatest of the great preachers, confronted by the inexorable necessity of preparing new sermons for the same congregation week after week, become stale and spiritually impotent. It cannot be otherwise.

More than one of the participants in the discussion upon my article has called into question my sweeping and uncompromising judgment upon this point. They have pointed to the fact that the editor of a newspaper or magazine finds it possible to write editorials week after week, year in and year out, and have suggested that this is only doing in writing what the preacher does orally. I confess that it astounds me to find that a man with intelligence and education enough to be a Christian minister should be capable of advancing such an argument as this. As a working journalist, I know that there can be no such comparison. The editorial writer is not expected to inspire his readers to any great extent. He makes comments upon



the events of the day confessedly superficial and generally partisan. When he makes judgments they are admittedly tentative. A very large part of the editorial writing in this and every other country aims at little more than to interpret from the point of view of the writer the significance of the passing show. Do the gentlemen who have advanced this argument seriously believe that the function of the pulpit is not qualitatively much higher than this?

VISITING PREACHERS

Nobody knows better than the men and women of my profession that most of the editorial writing is quite futile—as futile, indeed, as most of the preaching. It is quite a common occurrence to find practically the entire newspaper press of a city taking one side of the controversy in an election and the vote going preponderantly to the other. When Mayor Mitchell ran for reelection in New York City he had on his side, as I remember, every morning newspaper except one, every afternoon and evening paper except one quite insignificant sheet, and nearly all the weeklies. Day after day, and week after week the preponderant editorial opinion on his side was published. The catastrophic failure of his candidacy was an eloquent commentary upon the futility of the average editorial attempt to direct public opinion. The appeal to editorial example will not help the apologists for the pulpit very much!

The relatively small number of great preachers would be infinitely more powerful for good, in my opinion, if instead of being bound to their individual pulpits they were used as visiting preachers throughout the length and breadth of the land. And in general the ministry of the Christian church would be far more successful and satisfying if a sharp distinction were drawn between ministerial and pastoral work on the one hand and preaching upon the other. Incidentally, it would make it possible for the best preachers to be heard in the small town churches. Is there any moral justification for limiting them to the few wealthy churches? This does not mean, of course, that the minister of the typical church should never preach, certainly not that he should be prevented from preaching, but that he should not be expected to be both minister-pastor and preacher.

PREACHER SHOULD BE FREED

All this implies, of course, a profound change in the attitude of the church to the ministry and the pulpit and in the selection of ministers and their education. For the ministry, speaking generally, exceptional oratorical ability is not only not advantageous but even disadvantageous. Here the character and quality of understanding which come from experience and trial by fire, as a rule, and rarely otherwise, are most important. How often it happens that the man or woman in the church to whom his or her fellow members turn for consolation, for guidance and counsel, is not the minister, but some one who through long experience and struggle has acquired that understanding and human sympathy which cannot be found in any text-book or taught in any college course.

For the pulpit, not only are special natural aptitude and a highly specialized training necessary, but, not less important, quite exceptional conditions of life. If the preacher is to be a great teacher and inspirer of his fellow-men, he must be freed from the drudgery of the details of church management; he must be enabled to renew his own inspiration and knowledge by travel, abundant access to the fountains of new knowledge and ample leisure for contemplation and preparation. Above all, he must be free from any suggestion of subservience to the economic control of those to whom he brings the Word or any sense of dependence upon them.

In this article, the first person singular pronoun occurs, I believe, oftener than in all my published works put together. The abundance of capital I's offends and appalls me, so that I have been sorely tempted to withhold the paper and remain silent. I trust, however, that my readers will understand and appreciate the fact that in the very nature of the case my contribution to this most interesting discussion had, perforce, to be in the nature of a personal confession.

VERSE

Miracles

WIDE fields of corn along the valleys spread;
The rain and dews mature the swelling vine;
I see the Lord is multiplying bread;
I see Him turning water into wine;
I see Him working all the works divine
He wrought when Salemward His steps were led;
The selfsame miracles around Him shine;
He feeds the famished; He revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For He is all around us here today.

JOHN CHARLES EARLE.

Compensation

SIGH not for olden glories passed away;
If now from stream and wood and mountain height
Are gone their sweet inhabitants of light
That spake with men and took the sting from day
And interwove full many a lovely ray
Into the blissful fabric of the night—
If now no more bloom little temples white
In groves, nor vestals fragrant vows do pay,
Yet there are glories everywhere for him
Who with Imagination dwells. No hour
But her bright wand upsummons from the deep
Wonders of beauty; kingdoms mystic, dim,
Stranger than those that dreams reveal in sleep,
Or those that rise thro' some magician's power.

CHARLES G. BLANDEN.

The Lord's Leading

By Edgar DeWitt Jones

THE Psalms of Israel have been called "the songs of a thousand years." Next to the book of the Law, the devout Jew loved the Psalter; and alongside of his Bible the Christian reverently places his hymn book. How impoverished the world would be without its Christian hymns! It is impossible to say which has accomplished the most good, the preaching or the singing of the gospel. Christianity is preeminently a singing religion. It is doubtful if there is a great truth of the Christian faith that is not associated in our minds with some impressive hymn. Is it God's love for the world as manifested in his great Gift?

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear?

Is it the atonement?

There is a green hill far away,
Without a city wall:
Where the dear Lord was crucified,
Who died to save us all.

Is it the missionary passion?

Bear the news to every land,
Climb the steeps and cross the wave.
Onward, 'tis the Lord's command,
Jesus saves, Jesus saves.

Is it comfort for the bereaved heart?

Come, ye disconsolate, where'er you languish;
Come, at the shrine of God fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that heaven cannot heal.

Is it submission and resignation to God's will?

My Saviour, as thou wilt—
O may thy will be mine!
Into thy hand of love
I would my all resign.

Is it prayer?

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care.

Whatever the aspect of Christian truth, there is a hymn to extol it, a stanza to glorify it, a verse to memorialize it. From the many great hymns, one such is presented here for our study and profit. It is a hymn that has for its imagery the lovely pastoral metaphor of the most familiar of all the Psalms—the twenty-third: a hymn known to millions by the title "He Leadeth Me."

It was written by Professor J. H. Gilmore, who was born in Boston April 29, 1834, and died at Rochester, N. Y., in 1919. He composed the hymn in 1862 in the very darkest period of the Civil War. The writing of it was purely an inspiration. Mr. Gilmore was at that time acting as supply in the pulpit of the First Baptist church in Philadelphia. One of his duties was to give a somewhat extended talk at the mid-week prayer service. He commenced a series of expositions of the Twenty-third Psalm,

but in the first address he got no farther than the words, "He leadeth me." That night he saw a depth of meaning in those words that he had never seen before. He spoke for half an hour on the one clause, "He leadeth me." After the meeting was over, Mr. Gilmore went to the home of a member of the church, accompanied by a number of friends who had attended the meeting. The little company sat up until late talking about the blessed assurance of divine leadership. During the conversation the minister took out his pencil and wrote on the back of an envelope "He Leadeth Me," just as it stands today, with one exception: the stanzas as originally written were of six lines. His wife sent the poem to *The Watchman and Reflector*, a leading religious journal of that day. William B. Bradbury, the composer, read the verses and at once recognized their merit. He took two lines off of each stanza and added two others to make the chorus and set the words to music. From the very first the words and tune seemed inseparable. To quote a competent critic, "Few hymn composers have so exactly caught the tone and spirit of their texts as Bradbury did when he vocalized the gliding measures of 'He Leadeth Me.'"

ANALYSIS OF THE HYMN

A study of this memorable hymn reveals the fact that the exalted theme is developed and enriched, stanza by stanza, reaching "a glorious summit" in the fourth and last. The hymn rightly opens with the transcendent thought that the leading is of the Lord.

He leadeth me, O blessed thought!
O words with Heavenly comfort fraught!
What'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Thus the first line fixes the mind on divine leadership and bids the weary soul rest securely in God. The Lord's leading is a favorite theme of the Bible writers, and the idea is presented and expanded under various figures. In Exodus it is written "And Jehovah went before them by day in a pillar of cloud to lead them the way, and by night by a pillar of fire to give them light." John Henry Newman employs felicitously the familiar and eloquent figure in his "Lead kindly light, amid th' encircling gloom"! The metaphor is impressive even though it is impersonal and the thought somewhat abstract. The Twenty-third Psalm portrays the Lord's leading under the similitude of the oriental shepherd who knows his sheep by name and goes before them providing green pastures and ample protection against their natural enemies. The imagery is attractive even to us moderns, and "thy rod and thy staff" a precious and comforting assurance. In this hymn, however, the Leader is contemplated not wholly as a shepherd, but as the heavenly Father. The idea is fuller and farther advanced than the conception of God as revealed in the Old Testament. There God is first revealed as creator with the idea of force uppermost, then as ruler of the

universe with the idea of law as supreme, and finally through the prophets of Israel as an infinite personality, a God of justice, purity and righteousness. The thought here is of Christ who taught us by word and deed that the heavenly Father knows and cares, and is not willing that the least of his children should perish.

"Tis God's hand that leadeth." Surely these are words with heavenly comfort fraught, words that have brought peace and comfort to many a troubled soul. When President Garfield was lying on a bed of suffering from which he was not to rise, he heard his wife singing in an adjoining room, the words, "Guide me, O thou great Jehovah!" As he listened, the wan face of the stricken president lighted up radiantly, and to a watcher by his bedside he exclaimed, "Isn't it beautiful, isn't it full of comfort?" Some years ago Rudyard Kipling was lying at the point of death in a New York hospital and all hope of his recovery had been abandoned. His nurse asked him with tender solicitude if there was anything he wanted. "Yes," he replied feebly, "I want, I want my heavenly Father." When Alexander Campbell was dying, his wife, bending over him, whispered: "The blessed Saviour will go with you all the way." Mr. Campbell opened his eyes and exclaimed: "That he will, that he will." Thrice blessed is the man or woman who is able to say in deep conviction and with unfaltering faith, "He leadeth me."

In the second stanza the thought is of life's changing scenes through which the unchanging Leader leads on.

Sometimes mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea
Still 'tis God's hand that leadeth me.

This stanza is the most poetic of the four. The antithesis is striking and the phrases set in opposition were chosen with discrimination and an eye to form and color. "Eden's bowers!" The imagination fashions a garden of delight where flowers bloom in profusion amid a tangle of vine and leaf; a lovely spot where soft and fragrant breezes blow and the songs of birds fill the air with melody of the wildwood; and over all the sunlight pours a golden flood. Side by side with this Edenic scene is another picture—one of "deepest gloom." The paean has become a threnody, mirth gives place to lamentation, there is experience of barren gain and bitter loss. "By waters still"—here the poet borrows from the shepherd's Psalm again. The scene is one of serenity, of pastoral beauty, and with peace brooding over all. "Troubled sea"; old ocean in the grip of a raging storm, breakers thundering against the rock-bound coast, a ship in distress, and sailors straining their eyes through the darkness searching vainly for a harbor light. Such are the diverse and variant scenes suggested by these striking phrases.

THE HYMN TRUE TO LIFE

The strong and vivid contrasts of this stanza are fully warranted by the facts of life. The four seasons of the year mirror the seasons of the soul, and the varied experiences that distinguish our days. Verily we spend our years as a tale that is told, and no tale is worth the telling

that does not involve life's endless variations. Like the changing landscape, so are our lives. The "heaven kissing hill," the desert plain, the verdant meadow, and the dark forest of hidden peril, God has joined together the light and the shadow. Both are very real; both are parts of an infinite plan and necessary to man's best growth. Moreover change and decay lose their terror in the presence of a Guide who changeth not, and One able to conduct as through the "valley of the shadow." Mr. Moody delighted to tell of a man who placed the inscription, "God is Love," on a weathervane and in letters large enough to be read by passers by. When someone chided the man with irreverence, saying—"Do you mean to publish to the world the belief that God is as fickle as the wind?" He answered: "No, not at all. I want people to know that I believe that God is love whichever way the wind blows."

GOD'S UNFAILING LEADERSHIP

The grass withereth, the flower fadeth, but Jesus Christ is the same yesterday, today, and forever. Better the changing scene and a changeless Leader than bowers of perennial beauty and no one to guide us into the abundant life of the spirit. St. Paul was persuaded "That neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." So amid the varying scenes from "Eden's bowers" to "deepest gloom," "by waters still" and "o'er troubled sea," our God leads us on.

In the third stanza the Leader becomes the great Companion and goeth not ahead of us but at our side.

Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me.

In the first and second stanzas, God's hand steadies and guides. Here the tender and comforting thought is that he holds the hands of his child, companying with him in blessed comradeship. It is not necessary to explain so beautiful an allusion; the parental heart understands it thoroughly. Whoever has felt the clasp of a little hand in which there was trust and perfect confidence, understands the full import of the line "Lord, I would clasp thy hand in mine."

A distinguished American minister used to tell with deep emotion an incident which occurred when he and his little seven-year-old son were taking a trip together. They occupied the same seat on the train, the lad sitting next to the window, his face pressed against the glass watching the flying landscape; the father next the aisle reading a magazine. Suddenly without warning, the train plunged into a tunnel, blotting out the daylight instantly. Quickly the little fellow pressed to his father's side, felt for his hand, and having found it, contentedly held it until the tunnel was passed and the darkness ended. The pith of this story is not that it is unusual but that it is a touching instance of a love and trust which every parent knows.

The idea of companionship is dominant in this stanza

and the Leader is contemplated not as going before but with us at our side. To endure as seeing him who is invisible is to walk with the great Companion. The presence of a fourth Person in the fiery furnace with Shadrach, Meshach, and Abednego, is more than an episode of Old Testament history. It is a divine symbol, a fore-token of "the Comrade in White." The consciousness of divine companionship stoutened the heart of Peter in prison and imparted courage to Paul in the ship-wreck.

The fourth and final stanza carries the thought of the Lord's leading to the last lap of the journey.

And when my task on earth is done,
When by Thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

There is a certain somberness in the figure with which the hymn closes. Death is pictured under the similitude of a river with waters swollen and cold. The metaphor is a favorite with hymn writers generally, and its origin is easily traced. The river Jordan was the natural barrier between the children of Israel and the land flowing with milk and honey. The one-time popular "On Jordan's Stormy Banks" identifies the promised land with the heavenly home, the river of death "lying darkly between." John Bunyan in his vivid description of Christian and Hopeful struggling with the river and gaining at last the shining shore, has had much to do in popularizing the figure. In "My faith looks up to Thee" occurs the dismal line "death's cold, sullen stream," and in another and a less known hymn the refrain is "No, the waters will not chill me, no the waters will not chill me, when I go down to die." One prefers of all the hymns of this character, "Shall we gather at the river" with its tender line, "the beautiful, the beautiful river." Yes, "beautiful," but only so because One goeth with us who is able to breast the wave.

THE COMPANION OVER DEATH'S RIVER

In the light of Christ's teaching the river of death loses its terror and becomes "such a tide as moving seems asleep, too full for sound or foam." Our great Companion goes with us all the way. The author of the Epistle to the Hebrews avers that by the grace of God Christ tasted death for every man. He went down into the grave but it was not able to hold him. It is as though he spoke to us saying, "When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Thus beginning with the strong affirmation that it is the Lord who leads, then vividly contrasting the changing scenes of this life through which the changeless Leader leads, complete dependence upon the great Companion is then acknowledged, and with a strain of victory the last lap of the journey is reached with the Lord still leading us into the unknown future. Listen now to this hymn as it moves in majestic rhythm like a noble river approaching the ocean and "turns again home."

He leadeth me, O blessed thought,
O words with Heavenly comfort fraught!
What'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Sometimes mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis God's hand that leadeth me.

Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me.

And when my task on earth is done,
When by Thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

The power of this hymn and its influence over the lives of men and women could be illustrated by many incidents. It has been sung at thousands of funeral services; it has been read by many a shut-in with tear-dimmed eyes, and with a great hope welling in the heart. Amid the awful suffering and sorrow of the Armenian massacres this hymn brought a ministry of comfort and healing. A young woman missionary of the American Board in Turkey, saw the departure of hundreds of Armenians going into exile, and wrote the heart-rending description to an American friend. The poor persecuted Armenians were going to their death and they knew it. They could have purchased prolongation of life and freedom if they had denied their Lord; but that they never considered for a moment. The scene of their deportation was melting in the extreme, yet the poor tortured and loyal souls praised God and glorified the name of his son. Tears streamed down the faces of the men and women who were giving up their all for their faith. They clasped the hands of the missionaries and prayed and wept over them. They all met in one final service of prayer and reading of the Scriptures. At the close of that service they raised their voices in the hymn, "He Leadeth Me," and from the singing of these words went out and on to death and glory.

This hymn is precious to me because it was the favorite of a beloved relative to whom I owe an unpayable debt. My dear kinsman was not a musician and his singing voice was not strong, but he was a sincere and loyal Christian and he loved the great hymns of the church. At service on Lord's day morning this was one of the few hymns in which he invariably joined. He was particularly fond of the chorus. As he went about his work he loved to sing these words softly and over and over again. Sometimes he sang them in the summer twilight sitting under the majestic trees in front of the house, at peace with God and man. Sometimes he sang the first stanza and the chorus in the sitting room when the long winter nights were on and the anthracite stove glowed like a ball of fire. There are times when I fancy I can still hear him singing the chorus of "He Leadeth Me"; singing it soft and low; singing it out of an unshaken faith and a hope which anchored his soul within the Veil; singing it now in a nobler, sweeter strain, amidst the glory of the Father's Home and those loved long since and lost a while.

He leadeth me, He leadeth me;
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand he leadeth me.

Idealism in Politics

THE national political conventions confirm the fear that the reaction from war would bring a slump in political idealism. Eight years ago the national conventions were scenes of triumph for constructive ideals. In the Republican convention the insurgence of the Progressives brought a great wave of high emotion into American politics, while in the Democratic the nomination of Mr. Wilson brought with it the loftiest presentation of idealistic statesmanship which our national history has afforded. Four years later Mr. Hughes represented some of the most exemplary reforms that had been accomplished in civic life and Mr. Wilson took for his platform the ending, once and for all, of those forces and trends in our unmanaged international life that made for war.

But since the war was won our allies are settling the score much more on the basis of "practical" considerations of spheres of influence and the possession of oil, coal and other valuable commercial rights, than on that of sacrificially pledging all the nations to that course which alone can quench the flames of war. After the most outstanding vicarious contribution to the great cause of abiding peace our own people seem to have slumped down into a cheap and narrow nationalism that can only gain for us the enmity of the world unless we repent of it before a generation becomes embittered by it.

* * *

Making the League of Nations a Political Issue

When President Wilson went to Paris with a new charter for mankind in his pocket he allowed the ever-present human weakness that characterizes even great minds to insure trouble when he returned. At Paris he fought almost single-handed against all the traditions wrapped up in English imperialism, against the cynical disbelief of Clemenceau in anything but the "balance of power" method of insuring peace eras, and amid the turmoil of two score conflicting national desires and aims. He held with singleness of mind to his ideal. History may say, as his critics do, that he forgot all else and allowed a treaty to be written that makes his very ideal of a League impossible, but it will certainly say that all the energy of a great mind was focused on the noble ideal of providing the beginnings of a way to put an end to war. But it was just here that he failed in tactics: he allowed his partizanship, his egoism or his subjective unconcern with partisan consideration to leave off of the Peace Commission certain strategic personalities who would have insured successful approving of his treaty. Mr. Taft is an ex-President, a great constitutional lawyer, a man of judicial temper, well known and highly esteemed in Europe, and a fervent believer in the same ideals as Mr. Wilson. Elihu Root is an advocate of the same ideals in international affairs, and possesses an ability so highly esteemed in Europe that he is consulted by governments there on plans for a world court. To have taken two such eminent leaders of the opposite party with him might have compelled some modification of details but would have effectually secured the Senate's approval of what was brought home as the basis of a League.

But the fault is not all the President's. What his self-sufficient intellect marred, a bitter and relentless partizanship in the Senate ruined. These men who were historically committed to a League of nations belied their own past idealism and stultified their nation's cause by making the President's work an object of the most bitter partizanship tug-of-war in two generations of American history. With a Senate organized by a majority of one, and that one a convicted corruptionist, they fabricated a "mandate" from the country and joined the ever-present elements of selfish materialism, and of a narrow and provincial nationalism to stifle the noblest endeavors of idealistic statesmanship. Then between an unyielding executive and a narrow and clamorous partizanship in both parties

the golden dream of centuries became the football of a party contest. By making the League of Nations a partisan issue a nation's highest ideal was prostituted to the sordidness of office seeking.

* * *

Office Versus Ideals in the Campaign

On the one hand we have the triumph of the "Old Guard" in the nomination for president and on the other that of the state machines. Senator Harding could not have carried a single state, outside his own, in a nation-wide presidential primary. Indeed he carried his own state with a margin so small that it eliminated him from popular consideration as an aspirant for the nomination. He is on record as a past-master in political strategy much more than as an idealist in statesmanship. His speeches and votes on the great moral issue of prohibition are marvels of political acrobacy. Governor Cox has been thrice elected chief executive of Ohio, each time with decreasing majority and with increasing dependence upon the city machines and the liquor interests. At San Francisco, where a national primary would have carried McAdoo to victory, Mr. Cox was "put over" by a combination of Tammany, Taggart, Edwards and the ghost of Roger Sullivan.

In neither platform is there sufficient idealism to wrench any of us out of our party bias and compel us to vote the other ticket. To the writer, perhaps because he was born, reared and biased a Democrat, the San Francisco document seems to carry more of Wilson than that of Chicago does of Roosevelt. In this notion he has the backing of so eminent an analyst and confirmed a Bull-Mooser as William Allen White. Yet Mr. White will support Harding. Perhaps it is because Mr. Wilson is living and Mr. Roosevelt is dead, or more likely because the party in power must performe commend its own administration and the political opposition must always condemn it as a sordid matter of politics. Mr. White thinks Woodrow Wilson's soul would have gone marching on in control of the San Francisco pronouncement even were he dead, but tacitly admits that the immortal soul of Roosevelt could not do so at Chicago. So, with the denouement at San Francisco in mind, we find it hard to follow him in his most generous assessment of our own side of the issue. The main issue this year seems to be party success.

* * *

The One Fighting Idealist

Out of the two conventions there issued just one clear, fighting note of idealism. That was Mr. Bryan's hopeless battle at San Francisco. Against all the odds he stood, like the crusader he always is, battling through days for a ringing note on prohibition, for removing the League issue out of the realm of partizanship, and for an adequate means of putting political issues squarely before the public mind under governmental auspices. The political mongers preferred to risk a repetition of 1904 rather than take a chance on Bryan idealism. The things he advocated in years gone by are nearly all now realized. The tariff for revenue, a wider base to the circulating medium, popular election of U. S. Senators, the initiative and referendum, and prohibition—all are realized, woman's suffrage and the Independence of the Philippines are both in sight. Himself always defeated, his principles are all elected. This is the fate and the glory of the prophetic preacher of righteoussness. Now comes Senator Kenyon challenging the Republicans to make their campaign on the prohibition issue, reminding them of the overwhelming victory it has won. Unfortunately neither their platforms nor their candidate make it possible. That question must be settled in the congressional primaries.

CORRESPONDENCE

Apropos of "A Rabbi's Bewilderment"

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not certain I know just how a person would feel who was receiving a castigation which he knew well he deserved, but I fancy it would be about what mine was when I read the "Communication" in this week's Christian Century from Rabbi Wolf. We Christians deserve all he says and more. There is no excuse to offer. For myself, I am only inclined to say, "We have sinned." We virtually suspended the law of Christ while we carried on the war. Shortly before the United States declared war I read John Haynes Holmes' "New Wars for Old," and I considered it one of the sanest and best books I had read in a long time. I agreed with him thoroughly and wrote to him commanding him for his utterances.

One of the most difficult tasks I have ever set for me was the adjustment of my mind and disposition toward the war and the war conditions. I was bewildered beyond measure. I knew that "war was an open and utter violation of Christianity," yet I saw no way out of the terrible crisis except by the defeat of Germany. I became convinced of the atrocities the Germans committed in Belgium and France, and those they aided and abetted in Armenia and elsewhere, and it seemed to me that just as it is absolutely necessary for us to maintain an effective police force in every community whose imperative duty it is to deal with criminals, even to the extent of summary methods when necessary for the protection of life and much that is more sacred and precious than life, just so those who opposed Germany were under obligation to deal adequately with the Germans. I have often wondered just what Jesus would do if he saw a villain outrage, or about to outrage, an innocent girl.

As for myself, I am not attempting, and I have no desire, to revise my pre-war notions or convictions about Jesus' teachings. To me they are plain and right and final. Even now as I think of it all, I wonder what a righteous God will further do with us Christians for doing a thing which we knew or should have known at the time we were doing it to be wrong. I await the judgment day for His unerring decision. Yet I believe we have received and are now receiving His judgment. The message of our churches has been discounted, and people are not taking the gospel as seriously as they did before the war. In the conditions resulting from this fact the Almighty is punishing us and the world. He waited for nineteen hundred years for His people to remedy the world's wrongs by the application of the gospel to the affairs of men, and they would not. The war and the post-war conditions have come as a punishment for our disobedience and lack of loyalty to His teachings. We stand condemned.

Personally, I have this to say, that in no utterance of mine during the war did any one ever hear me say anything vindictive, or hear me excuse hatred of enemies. I believe I can guess who the "metropolitan divine" was who used the words quoted by Rabbi Wolf concerning "rescinding God's teachings about forgiveness" in the case of Germany; and if I do guess right, he is a man who did the cause of Christianity immeasurable harm by his utterances on the platform and from the pulpit during the war. His course and his utterances were deplorable. But he did not properly represent the Christian ministry of America in the spirit which he manifested toward the Germans. The majority of the men who are ministers of the gospel were incomparably more magnanimous than the "divine" to whom the rabbi referred.

Granting the contrast Rabbi Wolf justly charges "between profession and practice, between historical and present-day Christianity," the right course is still plain. When an individual has done wrong, whatever may be claimed as the extenuating circumstances or the excuses he may make for him-

THE SUNDAY SCHOOL

The Place for Religion*

DAVID was a king of rare common sense. There came an hour when passion swept him from his moorings and almost wrecked his career but as a rule you could rely upon the calm judgment and wise decisions of this shepherd-king. One of the best evidences of this is to be found in the place which he assigned to religion. He gave religion first place. He wanted the ark (which was the symbol of the presence of Jehovah) in his capital. He could not be happy while foreigners possessed this sacred symbol. He sought first the kingdom of God. All other things were added. This element crops out again in his deep desire to build an adequate house for God. He was not content to dwell in a marble palace while God's house was a mere tent. He gave religion, then, the crowning place in his life and rule.

A recent writer on economics is quoted by Joseph Fort Newton as saying that the two forces which have counted most in the progress of society are economics and religion. Military movements and influences are very much overrated, as well as political forces. Wars are spectacular, politics absorbs a vast amount of attention, particularly in presidential year, while constantly the influence of religion and of labor conditions operates without rest. Karl Marx insisted that economic determination was the constant factor in all progress. The economic motive is now freely assigned by one school of thinkers for all movements, even Luther's reformation. There are not lacking men who tell us that the question of the preacher's salary is even now changing the churches. The Disciples have lost one-fifth of their preachers for salary reasons, we are told, in the last two or three years, and many more preachers are about to leave. Meanwhile, church growth has declined. Seven of the biggest denominations show decided losses in the last two years. Thus economic determinism comes to its own with a vengeance. Some of us are not willing to accept this decision. We feel that money cannot call forth the finest loyalties nor determine our loves; however, we are not blind to the arguments of the other side. Now, granting to the economic motive all that it deserves, we still have to reckon with religion. Most men are religious in the deeper ranges. They may not be open adherents of denominations or sects, but they believe in some deity and offer some kind of crude worship.

During the war, when our government wished to bring the strongest motives to bear upon our people to support our glorious cause in Europe, the churches were appealed to not once only but again and again and again.

Washington, Lincoln and Roosevelt gave religion the crowning place. During one of the darkest hours of the war, Lloyd George was sitting in his chambers in the House of Parliament, when he was approached by some friends and told that his assassination was planned for that very night. He rose to his feet and sang in triumph an old Welsh hymn, expressing his confidence in God. Cardinal Mercier never bowed his head before the German hordes. Millions of soldiers went forth in the strength of Christian faith. We are instinctively religious. Religion is the crown of life. God rules and the government still lives. If God be Almighty, we do well to be in league with Him. JOHN R. EWERS.

*Aug. 1, "David Brings the Ark to Jerusalem. 2 Samuel 6:11-19; Psa. 25:7-10.

self, it does not follow that he must for the sake of consistency abandon his former convictions of right and duty; on the contrary, he should set himself to bring himself and others to a more genuine, more consistent and more thoroughly grounded position with regard to the things which he knows to be right. The war was not a sign that Christianity had failed, it was proof that Christianity had not been tried.

The hope of the world lies in the teachings of Jesus, the very teachings which we so flagrantly violated by the war. If we will but recognize and accept and submissively receive the punishment which we are receiving, and bring forth fruit meet for repentance, then will the earth which has waited in vain thus far for the manifestation of the sons of God in the application of the teachings of Jesus, be made to receive in all its affairs an effectual impact of the gospel, and the day of its redemption and deliverance will be drawing nigh.

One notices the rabbi's reference to the "brutal terms of the treaty," and his implication that they are "inconsistent with the Christian apologetic of forgiveness." Difference of opinion in this matter would be due, as in many cases, to a difference in point of view. Forgiveness cannot be forced upon a guilty party. The party which has robbed and outraged another should be compelled to show a willingness to receive forgiveness by making restitution as far as possible, and to require this is not inconsistent with Christianity. The Allies have been wonderfully lenient toward a conquered, or at least a surrendered, foe. They have only required a small amount of restitution, and they have aimed to take away from Germany the power to repeat the offense. Christianity does not require us to leave in the hands of a criminal the instruments with which he has been able to perpetrate crime. There is a difference between a sacrificial course and a suicidal course. To leave in the hands of the Germans just now the power to wage war would be pursuing the latter course. To deal with Germany as an unrepentant, vindictive and still dangerous offender is not inconsistent with the teachings of Christianity. It is altogether probable that on the part of many in the allied nations there will linger for a long time a certain amount of vindictiveness, for people are human; but already there is an amazing manifestation of a willingness to allow Germany to show herself worthy to occupy a just and rightful place among the nations of the earth.

Union City, Indiana.

WILLIAM W. SNIFF.

A Mayor On the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been very much interested in your special articles, "Does Preaching Do Any Good?" There seemed to me to be many good things in these articles. Occasionally the authors seemed to me to almost hit the mark. Yet no one of the authors seemed to me to grasp fully the situation. I had been preaching continuously for twenty-two years. Nearly three years ago, as a result of unexpected events, I was made Mayor of the city of seventy thousand population in which I live, a city under the Commission form of government.

I had no thought or desire or intention of giving up my preaching. I continued to preach for nine months after assuming the duties of the Mayor's office. I then found I could not carry both jobs at the same time. The Mayor's office gave me all the occasions for speaking that I could profitably use. Therefore I gave up for the present my preaching. I am now serving my second term in the Mayor's office. I went into the ministry, and continued for more than twenty-two years, because I believed in the supreme importance and necessity of the spiritual message to individuals and to human society. I believe in the importance and necessity of preaching more today than ever before. I regularly attend now with my family the little church near to where

I live. I have in the last two years been one or more times to regular services in nearly every church in the city.

It seems to me there are two great essentials in the message of the preacher. First, he must teach the individual how to live his seventy or eighty years upon the earth so as to make his life a great success in the unfolding and completion of his spiritual personality. Second, he must teach those growing and perfecting individuals how to live in their relations to one another so as to bring the kingdom of happiness upon the earth. I am bound to confess that I have not yet found any minister who seems to me to be doing either of these two important things with even a suggestion of adequacy. It seems to me as though the very stones were crying out for the man who can preach this two-fold message effectively.

I know it is a man's job. The man who can do it must be in a very complete sense a man of the world—by which I mean, a man who knows human life as it is lived today in industry and trade and politics. Then he must morning, noon and night hear an almighty power proclaiming in his soul, "as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." This task is more important than any or all other tasks combined. The man who can do it must be in this true sense a man of the world, afame with the spirit of the living God—his higher way, his patience, his love, his power. He must somehow be set free from the necessity of spending all his time "serving tables" and picking up a precarious existence by collecting nickles and dimes here and there.

If we had the man (or the men) who is physically and intellectually and spiritually qualified for this task, and then if we had a few men of means who would guarantee him his support, and who would be big enough to let him offend them every Sunday by his preaching while they went right on supporting him, then we would discover whether preaching does any good.

Sioux City, Ia.

WALLACE M. SHORT.

A Vote, With Reasons

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I fancy you have no subscribers, or very few, among Protestant Episcopalians ministers, I would like to express myself as heartily in sympathy with the way in which your paper is edited, and particularly with the way in which this matter that Mr. John Spargo has brought up has been treated. May I be allowed to give my reasons why I have selected and rejected the three out of the six articles submitted in the last number of June 24.

As to the first, "Is Preaching Pass?" no lengthy list of notables in the ministry is any answer to what Mr. Spargo charges. It is a world-old fallacy, much like that Matthew and Luke took advantage of, to trace greatness through an ascending scale of glorious names in endless genealogy. It proves nothing and answers no skepticism. Besides, he left out some of our greatest names. Did he mention Phillips Brooks? The appeal to the statements of politicians also goes by the board largely because of the nature of the appeal made by the politician when it is studied in its proper context. His appeal is to pity, and he slings just a little mud.

The second, "A Giant-Sized Job," is placed third in my choice, because while an excellent statement, especially about "the preacher's overtime" it over-emphasizes the preacher's place in popularity. It fails to take in what we would call the failure of the "fourth estate" of the church—the laity—to understand its responsibility.

The third "Preaching and the Average Preacher," is good as far as it goes, but it doesn't go far enough. This writer also puts the preacher too much in the foreground of his argument. His illustrations and similes are excellent and

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to the point, but his article is too long to bear out his main points clearly.

The fourth, "What's Wrong with Preaching?" I place second, because of his clear and telling criticism of the trouble with most of the Church's organized effort, and because of his admirable statement of the "root of the trouble," i.e., in chasing snakes.

The fifth "Preachers and Progress," is unconvincing chiefly because of his appeal to purely political issues where the preachers, average and otherwise, have been the mere creatures of the government and of their personal or sectarian prejudices. Mr. Spargo could be easily pardoned for seizing on this very writer's arguments for a telling blow at the preachers. He is just a little bit muddy and shallow, like No. 1.

The sixth, "Preaching and Modern Life," is by far the best, as the fifth is by far the worst. Of all the writers he brings in the one essential quality of all true preaching—the prophetic element. His argument is to the point. His article is the shortest of the six, and the most understanding in its spirit, the most comprehensive in its sweeping appeal. It is carefully analytic of the trouble with the preacher, the people and the church, and it makes the one point which can be made against such diatribes and polemics as Mr. Spargo's, namely, desultoriness and negativeness. I have lived with an ideal socialist and know the character of his invective. I hope this writer receives first choice.

Covington, Ky.

FRANCIS W. BLISS.

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A Letter From London

London, June 30, 1920.

"CAN any sacred building in the British Empire compare with Westminster Abbey? Is it not the most unique and priceless treasure of the English-speaking race?" Such, the Dean of Westminster says, was the exclamation of an American whom he was taking round the Abbey. And now on the day of St. Peter (June 29), the Patron Saint of the Abbey, the Dean tells us that the glorious fabric is in danger because the available funds are not adequate to its proper maintenance. The immense rise in the cost of materials and in the wages of the staff, together with the greatly increased standard of efficiency demanded in the last half-century from every branch of service to church and nation, has brought bankruptcy within sight. Workmen have to be constantly employed repairing the ancient building, and during the last thirty years over 100,000 pounds sterling has been expended upon it. An appeal is made for 250,000 pounds sterling to the English-speaking world—to the British colonies, "and, in a peculiar degree, to our brothers and sisters of the great Republic of America." Westminster Abbey is not the exclusive property of any one country or people, it is a world asset, hence the breadth of the appeal. There is no question but that the quarter of a million sterling will be raised, there will be widespread eagerness to share the honor of contributing to the fund. Indeed, "The Times" declares that it will not be satisfied until double the amount has been raised, and as Lord Northcliffe is on the committee and is using his newspapers to promote the cause, himself giving 5,000 pounds, the half-million is as good as assured. Contributions should be addressed to the Rt. Rev. the Dean of Westminster, D.D., The Deanery, Westminster Abbey, London, S.W.1. Every contributor, no matter how small may be his donation, will receive a handsome receipt, signed by the Dean and the receiver general, in black Gothic lettering with red capitals, adorned with significant emblems, and framed in a drawing of thirteenth-century arcading of a type which is frequent in the Abbey.

Premier as Preacher

Whenever Mr. Lloyd George speaks he usually says something interesting and suggestive and provocative of thought, and not least so when he gets off the beaten political track. Very human and accessible, he is never "stuck-up," never puts on style. Whatever be his political future and associates, he is obviously most home among the "common people," and is never happier than when taking part in some simple religious service or ceremony. It is to his credit that since reaching the highest attainable position in the state, he has shown no disposition to break away from early Nonconformist associations (as do so many politicians when they rise to high office), but rather goes out of his way from time to time to get amongst his coreligionists—especially if they be Welsh! On the last Sunday in June, accompanied by wife and daughter, the Prime Minister of Great Britain attended the annual flower service at the little Welsh church, near Oxford Circus, and gave an address (first in Welsh and then in English) which showed, by no means for the first time, what an admirable preacher he would have made. Incidentally, he mentioned that in early days he took part in the conflict with the Calvinists and the controversy of the Baptists over Baptism. "I spent some of the most ardent hours of my youth," he declared, "fighting that battle in the village smithy, which was the academy of the village—the House of Commons and House of Lords rolled into one." Following up the observation of a previous speaker, he remarked that he was not afraid of people thinking. "It is action without thinking I am afraid of. It is only those who have things that will not bear thinking about that have to fear—those who have vested interests that are

indefensible, corrupt, oppressive, unjust." To the suggestion of another speaker that the machinery dealing with social problems might have failed, Mr. Lloyd George retorted that an engine without petrol was useless. The spirit matters far more than the machine. Germany had a perfect machine, we had no machinery, we had to improvise it in the middle of the storm; but we had a great spirit, a common purpose. The sacred, unselfish spirit, without which all machinery was impotent, could come from one quarter only—Calvary."

The Scandal of Disunion

On all sides, in the Established Church not less than in the Free Churches, protests are being made against the needless divisions of Christendom and pleas advanced for greater facilities for fellowship to prepare the way for reunion. Last Sunday evening (June 27) the aisles of Westminster Abbey echoed with an urgent demand for religious reconstruction as the fundamental need. The speaker was Canon Barnes, until recently master of the Temple, a broad-minded scholar, a brilliant mathematician, and a charming personality. He reminded us that scientific discovery has destroyed belief in the verbal inspiration of the Bible, and that literary and historical criticism has shown the churches to have been mistaken in ideas which they associated with the teaching of Christ. But the essence of the Gospel, the social and religious teaching of Jesus, remains intact, and Christians should unite to make of it the world-faith that humanity needs. Without abandoning distinctive beliefs and modes of worship, the various churches should show by closer intercourse that the scandal of Christian disunion is ending. Dr. Barnes deeply regrets that he cannot ask Nonconformist ministers to preach in the Abbey, and hopes that the approaching Lambeth Conference will sanction some of the measures which have been suggested for cooperation in worship between Anglicans and Nonconformists. (Two hundred and seventy bishops are expected, seventy from the United States.) What the public orator of the university called "a presage of reunion" was witnessed at Oxford last week when—the restriction of the degrees in divinity to those in priests' orders in the Church of England having been removed—the honorary D.D. was conferred upon six Nonconformists, including Sir. George Adam Smith, Baron von Hugel (Roman Catholic), and Prof. A. S. Peake. A similar honor had previously been bestowed upon Dr. Selbie, principal of Mansfield College. These approaches and courtesies are all to the good, but at present the state establishment of the Anglican church and the exclusive claims of certain of its leaders block the way to organic union. As Dr. Scott Lidgett puts it, "There must be an abrogation of the existing state establishment, in order that a united church may have complete freedom and full power of shaping its life and acting in the exercise of the amplest spiritual autonomy."

Methodist Matters

The outstanding feature of the Primitive Methodist Con-

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 ALBERT DAWSON, London Correspondent for The Christian Century.
 ALVA W. TAYLOR, Professor of Sociology, Bible College at the University of Missouri, a member of the editorial staff of The Christian Century.

ference, just held at Hull, was a keen discussion of the proposal to unite with the Wesleyan Methodist and United Methodist Churches. There was sharp division of opinion, but the preponderant feeling was affirmative—Sir William Hartley and Dr. Guttery sent messages of approval. It was resolved that the scheme prepared by the united committee affords ground for the hope that a satisfactory basis of union can be found, and to send it to the district committees and synods for their consideration and suggestions. It was decided to double the pre-war standard of ministerial stipends, so that superintendents will receive a minimum of £250, junior ministers £240, and probationers £160-170. This year's president of the conference is the Rev. M. P. Davison, who has worked in the Connexion for forty-five years, the last five as general secretary. The new president is the Rev. Samuel Horton, who is not only a capable administrator and a powerful preacher but also a brilliant story writer. The new president of the United Methodist is the Rev. H. Smith, who will be inducted when the conference meets in July; editor of the denominational organ, the "United Methodist," he is an ardent advocate of Methodist reunion.

Dr. Clifford at Eighty-four

Dr. John Clifford continues to be the wonder and the joy of the churches. Although he has relinquished the regular pastorate, he preaches or speaks nearly every Sunday, sometimes twice in one day. He takes peculiar delight in addressing Brotherhood gatherings. "The Brotherhood movement," he told me a few days ago, "sums up my ideal." Following a custom of many years, he is spending his holiday Sundays by attending different churches as a worshipper. It is a beautiful sight to see the dear old man joining in the service with zest and sometimes taking notes of the sermon. In June he went to the Westminster Abbey, the Metropolitan Tabernacle, the City Temple, Westminster Central Hall (Rev. Dinsdale Young), and Kensington Town Hall (Miss Royden). On October 16 Dr. Clifford will be 84, but he goes about alone and is more active and alert than most men at 70. Another veteran Free Churchman is Dr. John Brown, who has entered upon his 91st year. For many years pastor of Bunyan Meeting, Bedford, and biographer of the immortal allegorist, he is still able to enjoy life.

ALBERT DAWSON.



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

New Era Movement Meets for Reorganization

The New Era Movement of the Presbyterian church has been under criticism the past year to a considerable extent and the officers all presented their resignations to the board at a meeting in New York on June 16. Most of them, however, were reelected. The new officiary includes John T. Manson, chairman; Dr. William H. Foulkes, general secretary; A. E. Nichol, treasurer; and C. N. Wonnacott, assistant treasurer. George Nicholson was made vice-chairman and Dr. H. B. Master recording secretary. The note of economy was sounded in the meeting and the budget committee requested that the expenses for ten months be kept down to \$300,000 and for the year following to \$125,000. The seven departments have been reduced to three, coordination, promotion and ingathering. The task of coordination is to prevent duplication in the appeals and in the service of the different boards of the church. The task of promotion relates to the educational program to make the church people acquainted with the work and the third department relates to the enlistment of money and the enlistment of lives in church service.

Archbishop Will Resign

The Archbishop of Canterbury will resign at an early date, according to correspondents of the secular press. He will be succeeded by the Rev. Cosmo Gordon Lang, who is now Archbishop of York. The House of Lords is about to pass a more liberal divorce bill for England and this has been bitterly opposed by the Archbishop of Canterbury. The Archbishop of York is said to have been willing to accept the law if it is passed. This is only another of the signs that England is moving away from the positions held by the extreme high church party to that held by more moderate churchmen.

Presbyterians Reject Church Federation

Presbyterians who favor church union are agitated over the action of the recent General Assembly in refusing to approve a federation of two churches at Janesville, Wis. The pastor of the Congregational church went away to war and the pastor of the Presbyterian church conducted union services in the Congregational building. The arrangement was mutually satisfactory to the two congregations and a plan of permanent federation was approved by repeated votes. Carried to the presbytery and synod the higher authorities did not approve the arrangement, however, and the case came to the General Assembly whose precedents condemn all federation of local congregations, and was there rejected. This has caused a demand in Presbyterian circles for such alteration of the law

of the church as shall make community churches possible.

Tammany Wants Religious Instruction in Schools

The work of religious instruction in the public schools in New York has been on an experimental basis, but evidently the experiments that have already been made have commended themselves to the public mind sufficiently to make it good politics for the Tammany Club to declare for the religious instruction of the young. This club is largely composed of Roman Catholics but in these latter days the Catholics have favored rather than opposed the religious instruction of the young in the public schools. Tammany says: "The atheist and the agnostic shall not keep the bread of life from our young. We command as entitled to highest praise the army of zealous, high-minded and competent teachers throughout our city and state, and we demand the passage of such laws, and if necessary, the adoption of such constitutional amendments as will enable them to provide for the children of the state ethical and religious training according to the religious convictions of the parents of such children with proper safeguards against proselytism."

Dr. Shelton Will Speak in Chicago

Dr. A. L. Shelton, the Tibetan missionary physician who was captured by bandits early in the year and was released after a long captivity, is now taking treatment in a Detroit hospital during week days and making addresses in different sections of the country on Sundays. He is announced to speak at Englewood church of Disciples in Chicago, Sunday afternoon, July 25. The Englewood church has extended an invitation to the various Disciple churches of the city to make it a fellowship meeting.

Interchurch Movement Admits Defeat in Campaign

Recently the business affairs of the Interchurch World Movement were put in the hands of a group of business men. These are E. M. Bulkley, Starr J. Murphy, Trevor Arnett, Fleming H. Revell, George Innes, James M. Speers, George M. Fowles and G. Warwick Murray. This committee met June 18 and secured the facts from the teams in the field which have been seeking to raise the funds to meet the seven million dollar deficit of the Movement. It was discovered that the forces in the field were costing more money than they were producing and the executive committee voted to end the solicitation. The resignations of all the officers was already in the hands of the committee and these were accepted. The employees of the organization were notified that their services to the Movement would end on July 15. The Greenhut building in New York, which was

leased for the Movement, will be let out to business concerns and it is thought that there need be no loss on this building. The denominations must now foot the bills.

Interchurch Leader Will Rest a Year

Though not rugged in body, Dr. S. Earl Taylor has carried one of the greatest burdens ever carried by an American religious leader. After leading the Methodists successfully in the prosecution of their great hundred million dollar campaign, he accepted the chief responsibility in the Interchurch World Movement. The extraordinary strain upon him has made itself felt recently and he offered his resignation to the Board of Foreign Missions of the Methodist church, whose secretaryship he has not relinquished even during his Interchurch activities. The board refused to accept the resignation but offered Dr. Taylor a vacation of a year with the understanding that he will spend the time in absolute rest. This action of the Methodist Board was taken prior to the severance of his connection with the Interchurch Movement.

Four New Bishops in England

The appointment of four new bishops in England recently shows a tendency to modernize and spiritualize the English church. Dr. T. B. Strong has been appointed Bishop of Ripon in place of Dr. Drury. His writings have been very acceptable to the evangelicals of England and were given favorable review by Principal Denney. He has been Dean of Christ Church, Oxford. The appointment of Dr. Henson as Bishop of Durham has already been noted in these columns. No other position save that of archbishop would give him more power in the English church and he is distinctly modern in his theology and friendly to the nonconformist evangelicals. Dr. Linton Smith, Suffragan-Bishop of Warrington, succeeds Dr. Henson as bishop of Hereford. He served as army chaplain and is known as being popular and evangelical. He has received the D. S. O. for his services in the field. Dr. H. H. Williams has been appointed Bishop of Carlisle. He is less known than the others but all that is known is favorable to the cause of church reunion in England. These four appointments indicate how much the drift of church life in England is away from the out-grown standards of the Oxford movement and toward a more truly catholic and spiritual attitude in the church.

Congregationalists Face Dearth of Ministers

The Congregationalists of England are disturbed over the dearth of applicants for places in the theological institutions of the country. Some schools which have twenty-five applications each

summer have this summer only two or three. It is thought that the war has been a disquieting influence and that many have lost faith in the influence of preaching in modern life. It is said that the Baptists of England are more fortunate, having about the normal number of applications from prospective students.

R. A. Doan Will Attend Convention in China

Mr. R. A. Doan, who is studying the missionary situation in the Orient for the Disciples Foreign Missionary Society, will attend the annual convention of missionaries in China this summer. Mr. and Mrs. Doan have already visited every institution maintained by the Disciples of Christ in Japan. Mr. Doan was formerly an active business man but he now devotes himself to religious work paying his own expenses.

Dr. Norton Will Be Detained in India

Dr. W. B. Norton, widely known in religious circles as religious editor of the Chicago Tribune, was caught in an automobile accident in India recently and suffered an injury to his knee which will keep him in that country for some time. He is at the home of a daughter who is a missionary. Dr. Norton's best hopes are that he will arrive at home some time during 1921.

Noted Methodist Preacher and Writer Dies

Methodism has had few more versatile sons than Dr. George Peck Eckman. He died on June 28 in the midst of his active duties as pastor of Elm Park Methodist church of Scranton, Pa. He has had a variety of experiences in the service of his denomination which most men would covet. For five years he was pastor of St. Paul's church, of New York City, where he served from 1907 to 1912. At the time when Dr. Buckley retired as editor of the Christian Advocate, Dr. Eckman was elected in his stead. He was nominated for the position of editor of the Methodist Quarterly at Des Moines last May, but declined the nomination that he might remain in the pastoral ministry. As a writer he has achieved distinction and he is the author of several books, among them being "Studies in the Gospel of John," "Passion Week Sermons," "The Literary Primacy of the Bible," "When Jesus Comes Again." As an orator he spoke freely without any written aid and was considered one of the most fluent pulpits of the church.

Professor Burton Given Doctor's Degree by Harvard

The scholarship of Professor Ernest D. Burton, of the Divinity School of the University of Chicago, received merited recognition at the recent commencement of Harvard University, where he was given the degree of doctor of divinity. Many books on New Testament problems stand to his credit, the latest of which is "Spirit, Soul and Flesh," published in 1918. This was a work ex-

Referendum Results

BY the votes of our readers to determine the three strongest articles on Preaching in response to Mr. John Spargo's critique the first honor goes to Rev. Ernest Bourner Allen, minister Second Congregational church, Oak Park, Ill., whose subject was "Is Preaching Passe?" Second honor goes to Rev. Lloyd C. Douglass, minister First Congregational church, Ann Arbor, Mich., whose subject was "Preaching and the Average Preacher." Third honor goes to Rev. Ellis B. Barnes, minister Franklin Circle church of Disciples, Cleveland, O. The remaining articles rank as follows: fourth—"Preaching and Modern Life," by Professor F. W. Collins, superintendent of Public Schools, Boyero, Colorado; fifth—"A Giant-sized Job," by Mary Huron Blair, wife of Rev. Verle W. Blair, who ministers to Central Church of Disciples, Terre Haute, Ind.; sixth—"What's Wrong with Preaching," by Rev. J. Henry Monk, minister Fifteenth Street Church of Disciples, Washington, D. C.

The six articles submitted to the referendum were selected by the Editor of The Christian Century and two counsellors from a list of more than sixty manuscripts. The six were published in the issue of July 1. Mr. Spargo's article appeared in the issue of May 20.

The method of determining the honor winners was to give each vote for first place three points, for second place two points, for third place one point. On this method the count stands as follows: Mr. Allen, 892; Mr. Douglass, 724; Mr. Barnes, 604; Mr. Collins, 316; Mrs. Blair, 224; Mr. Monk, 164.

pounding the theology of the Apostle Paul. Dr. Burton has been for many years preparing a commentary on the book of Galatians to the appearance of which American Biblical scholarship is eagerly looking forward.

Do Not Favor Irish Republic

The Baptists at Buffalo followed the lead of the Methodists and Presbyterians in protesting American interference in the internal affairs of the British empire. The three denominations which have thus spoken are the three largest of the Protestant family.

Attorney General Criticised at Baptist Convention

President Schurman spoke a brave word at the recent Baptist convention at Buffalo. He put himself in opposition to the action of the legislature of New York in expelling five socialist members and declared that if men could be expelled for one kind of opinion they could be expelled for another. With regard to Attorney General Palmer, he said: "Another assault upon freedom is found in the violation of the laws and the constitution of the United States by the Attorney General of the United States. Men are arrested without warrant, excessive bail is required. Spies have been

sent to radical gatherings, have there conspired to incite men to violent utterances, and then have helped to bring about their arrest. When such things occur in the executive departments of government, is it not time that this body raised up its voice against it in behalf of the oppressed?"

Fix a Minimum Salary for Ministers

Under the Presbyterian system the presbytery has a measure of control over the local church. This control is making itself felt in the way of establishing better standards in ministerial salaries. The Presbytery of New Brunswick, New Jersey, recently voted to establish a minimum wage of \$1,500 per year.

Famous Japanese Preachers at General Assembly

One of the outstanding preachers of Japan is a man with a single sermon. It is three hours long and is usually delivered at a single service, for the Japanese are not nervous about long services. Rev. Paul M. Kanamori was converted when he was eighteen but under the influence of rationalistic writings he fell away from the faith. At the death of his wife he sought consolation but being unable to find it in heathenism he reentered the Christian church. His cele-

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bated sermon has three points, God-Salvation. Mr. Kanamori visited the General Assemblies of both the northern and southern Presbyterian assemblies. He was warmly received in both assemblies. It is reported that in his meetings eighteen thousand Japanese have been converted to Jesus Christ.

Unitarian Summer Institutes

The department of religious education of the American Unitarian Association will be very active this summer with institutes running in various sections of the country. One will be held at the University of Chicago by the Meadville Theological School. Seven scholarships of a hundred dollars each are being awarded to Unitarian ministers or laymen who may wish to attend the Chicago institute.

Dr. Willett Temporarily Heads New York Office

During the absence in Europe of Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. H. L. Willett of Chicago has taken charge of the office. Dr. Macfarland will attend the various interdenominational meetings which will be held in Geneva this summer. Dr. Willett is the western representative of the Federal Council in Chicago.

Catholic Society to Protect Holy Sites

Alarmed by the prospect of a Zionist Jewish republic in Palestine under the protection of the English government, the Roman Catholics of this country are forming a society for the preservation of the holy sites in Palestine. This work had been performed for centuries by the Franciscan order but the work of the order needs reinforcement, according to the founders of the new society. Meanwhile the Zionists continue to assure the world of their desire to provide all religionists with a free course in Palestine

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in securing access to their holy sites. But there are difficulties and there are suspicions.

Wayside Pulpit of the Unitarians

The Unitarian denomination has developed the past year a device for spreading religious ideals which deserves to spread among religious peoples of all commu-

nions. It is called the "Wayside Pulpit." A bulletin board along a road or street it put in position and a one- or two-sentence message is printed in large type to be read by those who pass by. The sentiments on these sermon sheets have been carefully selected and are constructive in character. The demand for them has been so great that not all churches could be supplied.

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